SECOND TRACT

OF A

NEW SYSTEM

OF

PHYSIC:

FOUNDED ON THE

PRINCIPLES OF NATURE,

AND NOT ON THE

MATERIA MEDICA.

For when the breath of man goeth forth, he ſhall turn again to his earth, and then all his thoughts periſh.

PSALM cxlvi. 3.

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M DCC LXX.

PREFACE.

WHEN a man ſets himſelf down to write, he may be compelled to it by a fit of the brain, to manifeſt his vanity or his ignorance; and the hours he is writing may be the periodical returns of his diſeaſe. Diſeaſes of the brain are not confined to any climate; for on every degree of the ſphere, the brains of men are fertile in errors—but not on any point of the globe do they know it.—It is admitted in moſt countries, that there are heathens, hereticks, and infidels.—The Romaniſts af-

firm the Proteſtants to be heretics—the Turks, infidels—and they, in return, call the Chriſtians dogs : and thus the appellation of ignorance and heatheniſm is beat about all the world over. Every place profeſſes a pure religion, in which no heatheniſm is to be found.—You may hear of heathens, but they always live in another country——Go where they ſay they are, and inquire for them —you'll not find them—for they will ſend you back to the place you came from, telling you, they are there. So it is in ſome branches of philoſophy and phyſic—And as to error, fraud, falſehood, and deceit, theſe are all heatheniſm, and no where to be found in this our ſmall city of London. But notwithſtanding there are none to be found, who will confeſs themſelves

dealers

dealers in ſophiſtical wares, or cry their trade truly, I ſell ſtinking fiſh, yet, with all the grimace and low cunning mankind are maſters of, they are after all but able to throw a gauſe wrapper over all their deceits. If men were real artiſts, they would have no occaſion to ſtudy appearances; for an artiſt is like good wine, he need no buſh; nor will he ſtudy to be formidable, like a few of the moderns, which carry the buſh on their heads. Away with this; for that which is known to moſt I have no occaſion to point out.

I will explain the meaning of a part of the preface in the firſt tract, to ſatisfy the miſconceptions of a few ingenuous and good-humoured ſouls, who have applied

applied to me; and as there may be others of the ſame inquiſitive turn, a public explanation will ſerve them; and it being relative to the argument of the book, may ſerve to elucidate that, and, at the ſame time, ſerve as a preface itſelf.

The beginning of that preface runs thus: "*That I had not any thing but what might be claimed by every man as an off-ſpring from Adam, and a branch of that root.*" At preſent I ſhall only ſay, my meaning to this is, That the duſt was formed into the faſhion of a man—— and God breathed into his noſtrils, and he became a living ſoul—afterwards he begat children; theſe children begat other children; and ſo they continued begetting, from one to another, till one

of

of them begat me; and I likewiſe became a living ſoul: ſo this riddle is expounded.——We paſs to page 10, where it is ſaid, "*I looked to the earth which I feared, and in its darkneſs wanted no connexion.*" On this paſſage they formed this meaning———that I did not like to be buried———but this is ſtumbling to purpoſe —— it was no part of my meaning —— my meaning was, The natural duſt and earth is the matter that man, and all the beaſts of the field are made of. Now, the creatures of the field know not the imperfection of the earth out of which they are, therefore know not their own imperfection——to man was given a more refined underſtanding; namely, to *know*. —— Now Adam was ſome time in Eden—the earth of that land

was

was pure—and when he was turned out from thence, he did not forget what ſort of a place he had been in—being a good judge of the earth out of which he was made— and likewiſe a good judge of the earth of Eden——he knew the difference between both ; he knew that every thing produced from the dark earth of this world, muſt be impregnated with the ſeeds of death——— which are concretion, cold and darkneſs — but he likewiſe remembered the earth of Eden impregnated with life, that is, clearneſs, expanſion and heat ———Now, he being made a living ſoul, has not only tranſmitted into his children, by generation, the natural earth of this world, but a knowledge of the earth of Eden, which is bright and impregnated with life. Therefore

fore I feared the darkneſs of the earth, out of which I was made, it being the cauſe of death—and with that darkneſs I wanted no connexion.

Page 12. "*I craved his name; he ſmiled, and ſaid it is Adam.*"

God is ſaid to breathe into man's noſtrils the breath of life, and he became a living ſoul.—Now, he was not a living ſoul as ſoon as he was faſhioned; but he became ſo in time, after the ſpirit was breathed into him, and worked its operation downwards; not like the ſpirits of the chymiſts, which, like ſpirit of wine, fly up, and leave the body beneath, or intoxicates and diſtracts———neither did it lay as the word *incubebat* implies, like a hen ſitting

ſitting on her eggs to hatch chickens—nor did it flutter like the wings of an eagle, as ſome have thought——but it acted like ſpears darting into matter, to work *out of* the natural earth its *eſſential* and *golden oil*, which is the true life of man; and time augmenting the quantity, it became red, and then man was a living ſoul ——that is, his real ſubſtance, and vital oil, becoming the colour of the corn-poppy——then is he named, according to his true nature, which gave him the power of animal motion, and not till then—*Adam*, which is *red*——thus are we ſure that his name and real eſſence are one.

Page 11. "*But yet they are not medicinal; where then ſhall I turn me to find*

find them ſo? He ſaid, pointing with his finger, THERE."

I may be involving myſelf in the ſame difficulty as before, for aught I know; and I may be called on to explain this, as I, in part, was to explain the former preface.—To prevent which, I beg the reader to be attentive, and to make up my defects by the acuteneſs of his own wit. I will endeavour to perform my part—his is to read with underſtanding.———Let him remember, that after the man was made a living ſoul—he was put into Eden—there he gained his knowledge, and learned the differences between things natural and refined, or ſupernatural—He was turned out from thence, but not ſtripp'd of that knowledge—and

what

what was he then to do? why he was to till the ground from whence he was taken.——Now he brought the knowledge, that is, *the How*—out of Eden; for there he learned his philoſophy.—Conſidering theſe things deeply in my mind, and ſtanding in need of a branch of life, being almoſt dead——I further conſidered myſelf as a legitimate ſon of Adam—that is, a living ſoul.—I conſidered myſelf as being juſt turned out of Eden, on purpoſe to till the ground out of which I was taken—I was to ſeparate the tares and thiſtles, that is, the imperfections—and bring it to that extreme purity which did not admit of death; an example of which I was ſhewn (in the place of Adam) when in Eden, the philoſophical garden of God.——Therefore Adam, i. e. the firſt

living

living ſoul, pointed his finger to earth——
——ſaying, *there*, and bid me till it, and bring it out of darkneſs into light; nor give over till I had brought it to the utmoſt perfection———then will the bleſſing of the Creator follow, when his will is done on earth, as it is in heaven.

Thus by continual labour on the matter from which all natural things come, we have arrived to a greater certainty in phyſic, than is known by the major part of mankind.—But we deſire to be ſerviceable to none but thoſe who will permit themſelves to be drawn by the cords of reaſon.

A NEW SYSTEM OF PHYSIC.

SEEING that human life is beſet with innumerable accidents, and with great variety of diſeaſes, which (to a thinking mind) is cauſe of perpetual fear, there being no regreſs from the grave into this world of light, *till the general judgment and renovation*, a man may readily be

excuſed prying into art, for remedies to multiply his days, and to alleviate ſickneſs and ſorrow.

Neither with juſtice can profeſſors themſelves be angry with one who has tried their ſkill in vain. Let them not take it amiſs for one poor mortal, *like a ſtricken deer*, to ſteal into a corner by himſelf, and there wait the progreſs of death, or by *meditation* gain a knowledge, which may retard the pageantry and faſhionable retreat by the rules of art.

Inſtead of its being the motive to envy, they may conſider, if it were their turn, they would, like me, beat out of the dogmatical circle, could their intellects point out a more rational

tional haven. The young phyſician, whoſe juvenile practice has not had many falls, may conceive that he has diſcovered ſpecifics, and many infallible remedies; but, Earth! Earth! thou art the beſt ſpecific for the young and new phyſician, and till they are well acquainted with thee, they ſeldom mend the error of their vain conceits.

It becomes me to be careful not to condemn or diſapprove the theories and practice of other men, before they are conſidered with the candour of a Chriſtian reaſoner, and weighed (as near as I can) in the equal ballance of impartiality.

But as every man lays his claim to a judgment over the writings and works

of his fellow creatures, and forms notions, good, ill, or indifferent, according to the meaſure of intellectual knowledge God has beſtowed on him, and that meaſure in each man, being his director and guide of life, it may be the happineſs of many to have an abundant meaſure—a few to have a ſlender—and a ſmall number to have a ſlenderer meaſure. But as the great, ſlender, and ſlenderer meaſure, may manifeſt the intelligent, the indifferent, and fool, all of whom make up the company of the world—it becomes therefore one as well as another, he who writes, and he who reads, to be paſſionleſs, leaſt he prove himſelf a being of the laſt claſs.

If a reader does not diveſt himſelf of prejudice, he may be kept back from penetrating into the receſſes of the writer's mind; this may happen by his fondneſs for the opinions of former authors, which may lay ſo cloſe to him, that he feels as it were a pain and fear of being diſpoſſeſſed of their notions; ſo that when he reads, 'tis careleſsly—ſuch a reader will have a light harveſt from his tract. For example, already under a little maſk of ſatire, I intended the reader's benefit; but if he is wedded ſtrongly to old principles, he miſſed his unprejudiced path, and gained nothing; therefore it may be the reader's intereſt to keep his ſpirit free—for then, if he feels old notions torn from his ſides, by the force of reaſon, it will be for his good.

It was a very difficult taſk for me, to turn my thoughts into a rational mode of enquiry; for when I looked into the books which treated of common phyſic, I could not diſcern any reaſon in the application of their remedies, but an uncertain jumble of receipts, which every phyſician collects, according as the ſeveral authors recommend, or his own enthuſiaſm points out; and, when he finds theſe fail him, he varies his practice, and looks again into his books, and tries afreſh; theſe being as uncertain as the former, he tries again and again; thus bound to inceſſant labour of culling receipts, and obſerving their effects, which ariſes only from chance.

The

The chief wiſdom which the phyſician gets, in this uncertain labour, is a knowledge of the critical times and changes of the diſeaſe, which he uſes as ſpecimens of his profound ſagacity, by gravely ſaying, about ſuch a time we may expect a change. Thus the appearance of his wiſdom may be collected from innumerable caſes before, by having his wit and labour daſhed to pieces, by the repetition of thoſe ſenſible hints given him by that tyrant Death.

Theſe obſervations made me look about, to ſee if God had not laid in nature a foundation whereupon to build a rational ſcience—that I might hope to live out the days of my appointed time.

From

From Galenicals, I applied myſelf to Chymicals: there I found numberleſs preparations, and ways to compound and decompound bodies, without rational and certain applications of the preparation or compoſition to the cure of diſeaſes. Theſe not anſwering my end, I began to conſider whether there was any reaſon to believe that there ever had been a more true phyſical ſcience, whereby men multiplied their days.

My thoughts ſoon carried me to the hiſtory of the Patriarchs.—But then I had heard it objected, that their years were not ſolar like ours. I once believed the contrary, from Noah's account of going into and coming out of the ark—for he went into the ark

ſuch

ſuch a year, ſuch a month, and ſuch a day of the month, and deſcribes his coming out in the ſame manner—from which I concluded, from his account of years, months and days, that his meaſure of time was equal to ours, whatever ſome are pleaſed to object.

From the laſt premiſed argument, I began to conceive it poſſible, that the older the world grew, more vain men might grow in human learning the farther they are removed by time from the ſimplicity of our early fathers. This conjecture I thought not very unnatural; that as the ages grew more vain, they might depend more on their own wit and judgment, than on the principles and knowledge of nature for

true

true remedies. When I conſidered the matter and compoſition of medicines, I thought it a proof thereof — or the great vanity, or errors, of the human intellect; for I have always obſerved, that carpenters mend wood houſes with wood — bricklayers repair decays with brick and lime—and mechanics in general mend mechanic works, with the ſame materials the work itſelf was made of; nay, down to coblers, I have obſerved (I know not whether I can be credited) that they mend their ſhoes with leather.

Among the foregoing artiſts, there ſeems an invariable rule, that they connect, repair, aſſimulate, make ſtrong, and perpetuate from like principles: they, from ſimple nature and mechanic obſer-

obſervation, find, that ſtone and wood will not join, ſo well as wood and wood—neither do I believe that a carpenter ever tried to mortiſe and tenant ſtone and wood together; neither is it common to join oak and elm, notwithſtanding they are both wood, yet too diſſimilar; but it is common with artiſts to join elm with elm, aſh with aſh, fir with fir, and oak with oak; but theſe mechanic arts are ſeldom followed by men of deep literature, which I conceive a benefit, otherwiſe there might be danger in carpenters mending houſes with rags, or a bricklayer with cobwebs; or they might attempt to build houſes with the foundations in air, and the roofs downwards.

This

This may ſeem beſide the argument, till the men of profound erudition are conſidered. I have known men come from univerſities, ſome with their heads full of Latin, Greek, French, Italian and German; others with aſtronomy, algebra, and geometry; and conſtant attendants on medical, chymical and anatomical lectures: I have known men thus gifted, thus accoutred, taught by univerſity profeſſors, turned out with a hundred comical propoſitions in their heads, viz. to mend mens conſtitutions with pot-aſh, aſhes of lead, tin, bark, wormwood, antimony, honey, valerian, and many other curious materials; all which, no doubt, they believe very ſimilar to blood and fleſh. — Now, if they can prove that men

men originally were made of pot-aſh, ſaccharum ſaturni, or antimony, tin, bark, or any of thoſe things — then they may prove, from the principles of like things attracting like, that men are pot-aſhes, antimony, tin, bark, lead, or whatever they are pleaſed to mend them with; and no doubt, by their learning, may be able to prove the relationſhip and conſanguinity between man and tin, or the bark of a tree, and may couſin him to any other matter they are pleaſed to adminiſter.

From hence it appears to me (it is my want of erudition which make theſe things ſeem ſo) that the learned phyſician is not unlike the abſurd mechanic that would mend with rags and cobwebs, and build the tops of houſes

heavier

heavier than the bottoms; and therefore to inhabit them, would be as dangerous as taking phyſic, becauſe their foundations are at top, and their roofs beneath.

There is hardly any reaſon ſufficient to convince thoſe, who have been practiſed in errors many years; for, in general, the better we are acquainted with any thing, the harder it is to part with it; this may be obſerved by the ſhifts in argument men are ſometimes reduced to; for I have heard it often ſaid—if theſe things are ſo, do you think that ſuch a man as ——, or ſuch as ——, or as ——, would not have ſeen and known it; men of their genius and learning. Beſides, the univerſal conſent of mankind is in their favour,

as

as the patrons of learning and art.—Thus they give up their reaſon to the general credit of their favourite authors; this being the common practice of mankind, adds to the greater credit of thoſe authors. So it becomes as difficult for the artiſt to believe any thing out of the circle of his uſual readings, as for a chicken to acquire a knowledge of this world, before it comes out of its ſhell.

Again, men when in health nouriſh themſelves with animal fleſh, which they prepare by fires, that it may approximate nearer to their own natures.

The reaſon and real uſe for the preparation of animal fleſh is not much conſidered by every body.

But

But if healthy perſons require a ſuſtenance which approaches nearly to their own natures, much more ſo do ſick perſons require it ; nay, the more they are ſick, the nearer to their natures ſhould their phyſic approach.—But, on the contrary, the weaker, and the more incapable of digeſting any thing, the more heterogine and incapable of being digeſted is the phyſic. If it be anſwered, that diſeaſes are cured by contraries, I admit the axiom may be true, and yet the application of it may be falſe ; for, in the uſe of contraries, men ſhould be ſure they know the principle wanting — if they know not that, they know not the cauſe—therefore know not what the contrary principle is ; ſo they can make no application to that they are

wholly

wholly ignorant of, therefore muſt fall under the cenſure of Norton :

> Their practice falleth far behind,
> When knowledge of the cauſe is not in mind.

It is hardly poſſible to reaſon people out of eſtabliſhed notions, though they are abſurd : for there are people equal to any abſurdities, which encircle their intellects as it were with a ſhell they always carry about them ; nay, ſometimes they permit this ſhell to dilate, and their hobby-horſe to grow larger, till it environs and encruſts over their very ſenſes.

Therefore it is a kind of charity to bring an argument down, till it falls within the reach of their wit, and be-

fore we ſhew our judgment of the principles of nature, we ſhall lay the following argument, as a theory, before them.

There is an antient injunction or command for the multiplication of things in kind; yet, if the injunction or command be not allowed, it may nevertheleſs be obſerved throughout all nature, that there is a ſtrong paſſion in every being to multiply its kind: this inſtinctive paſſion it is, which makes a man fond of a woman, and the lion of the lioneſs, &c.

To this paſſion, men give the name of Love. Now, this paſſion is moſtly founded on the doctrine of mixture; for the ſameneſs of mixture preſerves the

the generation of things in kind, that is, the generation of things of the ſame mixture, for mixture is kind, and true love is an attraction only of like things; while things diſſimilar are repugnant in proportion to their diſſimilarity.

There certainly is ſhewn as much wiſdom in the elementary mixture of the atoms making or producing the form, as there poſſibly could be in the form being made, without having regard to mixture; and unleſs wiſdom and care had been obſerved in the mixture, how could there have been an attraction of like qualities? and if there were not a generation or attraction of things of like qualities, how could there be a continuation or perpetuation of beings of like kind; ſince 'tis ob-

ſervable, that the production of beings, by the mixture of ſemen out of kind, is not capable of generation, as we have an inſtance in the copulation of the mare and aſs, whoſe production is a mule, and whoſe generating principles, from an heterogene mixture, are incapable of further extenſion.

Now, if the mixture of unlike atoms in the ſeeds deſtroy the ſpecies, as the example between the mare and aſs, can the life of man be perpetuated by unlike atoms of matter, as chalk, tin, antimony, &c. all which, none will be found to ſay, has any affinity, ſimilarity, quality, or conſanguinity with his nature.

If

If this doctrine of the unity of the principles which compoſe the elementary mixture was not true, we ſhould ſoon ſee that luſt would be created between the bull and bear, the dog and aſs, and perhaps man with many beings: but in wiſdom it is otherwiſe ordered; for the greateſt love is between objects of the neareſt unity, quality or mixture; and the nearer they approximate in quality and mixture the more ardent the paſſion, the more remote the mixture the more indifferent, and when quite remote, inſtead of attraction and love, there is hatred and repulſion.

Again, were the meaſure and proportion of the elements in every ſeed alike, there would be no difference in the

the ſpecific quality of things; there could not be that variety we now find, but all things would wear one face and one quality. But the contrary we find, that every ſpecies of beings has diſtinct qualities.

It is further pretty evident, that were the proportion of fire to air, air to water, and water to earth, the ſame in the ſemen of a horſe as they are in a cow, there would be no difference between thoſe animals, the mixture in the ſeeds being the ſame which produced them. Therefore, ſince we abſolutely find a great variety of beings and things in nature, and that one being cannot copulate out of its kind (which is unnatural, and ſeldom ever attempted) and preſerve its ſpecies,

and

and wiſdom itſelf ſo ordained, that the ſtrongeſt paſſions ſhould be created by things of like quality and mixture, demonſtrates that there is obſerved a proper and appropriate mixture of the elements in every ſeed, which conſtitutes a different quality to each; and amply proves, that every thing is made in number, weight, and meaſure.

To apply this to the argument: It is clear, that atoms in their leaſt parts will not reſolve one into another, unleſs there is a likeneſs between them.

Neither will any ſort of atoms enter into the blood or conſtitution of a ſick perſon, unleſs there is a likeneſs between the particles entering and entered.

How

How then can chalk, wood, metals, &c. enter, which are frequently adminiſtered in the cure of diſeaſes? It may be objected, that they are given to correct the acrid juices; to which I anſwer — that they ſhould diligently conſider what juice conſtitutes the atoms of the tin, chalk, ſalt, &c. and the quality of the juice or humour in the patient; if they are ignorant of either, it throws their intention to the ground—if they know both, do they know that one will correct the other, or how often do they prove their conjectures to be true, by demonſtration?— I fear never. And did they know of what quality the juices in health ſhould be, I much doubt, if they had the juices of the ſick under their eye, whether they could correct them by any

appli-

application in common uſe, *either by decoction of woods, teſtaceous powders, nitre, vitriol, ſalts*, &c.—And if the capability of doing it out of the body be doubted, the doubt may be greatly heightened by any attempt to do it (by theſe means) in the circulation.—For, whatever care may be uſed in levigating or reſolving the atoms adminiſtered, and thereby many ſmall particles made capable, by their minuteneſs, to paſs into the veſſels, and to be carried along with the blood for a time; yet, not being of the quality with that fluid, may firſt irritate the veſſels—and, for the ſame reaſon, are not reſolvable in the blood, being heterogene, and unlike in the elementary commixture or generation of the atoms; and being particles of another

ſpecies

ſpecies than blood, they either ſtop up the ſmall veſſels ; or, by aſſembling, precipitate on the cold and extreme parts, and the joints ; or are detained in certain parts, as the kidneys and bladder, and may form concretions there. Thus Death has various ways of acceſs into us, from thoſe things we receive as aliments, and from thoſe we receive from artiſts as phyſic.

To the foregoing arguments it may be objected, and aſked, how comes it to paſs that perſons are ſometimes cured by the practice of the vulgar medicines. To which it is anſwered, that due conſideration ſhould be had to diſtinguiſh between a diſeaſe commencing, and a diſeaſe confirmed and fixed : for a diſorder, in its firſt approach, may occaſion

ſion ſtoppages in the firſt paſſages, by feculent dregs, which ſends forth abundance of foul vapours, ſullying the ſpirits, and occaſion unnatural heats and frights therein, after which ſucceeds a chillineſs. This hurry, &c. of the ſpirits diſturbs the circulation of the blood, and the whole ſyſtem is diſordered.—Yet a prudent phyſician, by adminiſtering an emetic, and cleanſing the ſtomach, and by applying a cathartic, or other ſuch remedy ſuitable to the delicacy or ſtrength of the patient—may recover in a little time the ſpirits to their uſual purity, and the circulation to its uſual motion; by this the patient is relieved, and ſaid to be cured; which is not, as I conceive, ſo proper an expreſſion as cleanſing—which is done in the ſame manner the chimneys

are

are ſwept, and the ſtreets cleanſed, viz. by force.

The honeſt phyſician, in giving a ſerious attention to the delicacy of the patient—in applying appropriate materials for cleaning ſuitable to the ſtrength—and not apply too ſtrong, nor too frequent, yet ſtrong enough to remove excrements—and not ſo ſtrong as to debilitate and waſte the ſtrength, and hurt the conſtitution, by forcing out juices which ſhould be retained within—ſuch a perſon, whoſe ſober attention is ſo watchful, cannot be too much revered, nor too well paid. But yet this does not fall ſo much within the ſubject of my enquiry, becauſe rhubarb, jalap, emetic tartar, antimonial wine, mercurials, or any thing elſe given to vomit

or

or purge, and any other means which are uſed to expel excrements, ſuperfluity or humours—by bleeding—bliſtering, or any other way whereby evacuations are cauſed, may be conſidered as inſtruments in the hands of the phyſician, ſimilar to the inſtruments in the hands of the ſcavengers who clean the ſtreets, as the ſhovel and broom. But ſometimes it ſo falls out, that the rubbiſh is incruſted, or ſoot may bind too faſt in the chimney—ſo that it is neceſſary to uſe more pointed or forceable inſtruments, as the ſcavenger the pick-ax, to looſen the cruſtaceous rubbiſh.—or the chimney-ſweeper a ſcraper.—Now if the ſcavenger ſhould pick up the ſtones in the pavement with the rubbiſh, he ſpoils the ſtreet. And ſhould the ſweep with his ſcraper root out the

mortar

mortar which cements the bricks of the chimney with the ſoot—he ſpoils the chimney, and the ſmoke will penetrate through the joints of the bricks—and the chimney is thereby ruined. — So in like manner it is more eaſy for the injudicious artiſt to ſpoil the interior coat of the inteſtines, which may be conſidered as a ſtreet of the body, and commit other violences to other ſtreets, lanes and allies therein, by his pick-axes and ſcrapers, which he ſends into the body as his workmen.—The chief misfortune in this caſe is, that theſe workmen are all of them inanimate—ſome going on in their courſe with violence and ſharp-pointedneſs—digging up all before them without diſtinction ; ſome again ſo paſſive, that a ſcavenger ſhould follow them to clear them

them out of the way, they ſtop up the ſtreets, lanes and allies ſo faſt.—Thus life, is ſometimes let out by the former, or the ſpirit thereof choaked up by the latter—through the doctor's not having much underſtanding—and theſe workmen, no underſtanding at all.

The matters and corpuſcles of which purges and vomits are made, having an affinity with combuſtible and putrefactive ſpirits, enters immediately into correſpondence and contact with them. And being very little better than excrements themſelves—when they are too ſtrongly given, and the ſuperfluity of the body is diſcharged by a part thereof——and a part thereof remains, having nothing to work on——

the

the volatile ſpirits may be received into the blood and circulation, to the deſtruction thereof, and the fixed and more corroſive ſpirits may lie, and deſtroy the mucus which ſurrounds the fibres and the ſmall veſſels every where in the body.

The bodies of all natural things, whether of our food or phyſic, are generated and made of a dark feculent and combuſtible fume, ariſing from the two inferior elements of earth and water—and differ as much from our vital ſpirit, and the oil of our life, as earth and ſun-ſhine. This being the cauſe of dilatation, heat, light and life, and that of aſtringency, contraction, cold, blackneſs and death, it is no wonder, therefore, that our paſſages are ſo liable to be ſtopped, through which ſuch

ſuch abundance of foul humours are obliged to paſs : 'tis a dirty road, that by intemperance often wants cleaning. *For when the more pure and heavenly principles, which animated the vegetables and animals of which our aliments are compoſed, are drawn out by the ſpirit and oil, or animating principles in us*—how filthy is the reſidue—how great the quantity, which in time ſuffocates and deſtroys us. It appears to be the utmoſt bound of the intention of the phyſician, and the utmoſt power of the *Materia Medica*, to purge out and cleanſe the body of thoſe corrupt feculencies, or, as it were, the ſooty remains in the paſſages, collected by the continual paſſing of the volatile fumes of our aliments, which may adhere in the veſſels, ſomething ſimilar to the ſoot in our chimneys.

When theſe dregs firſt offend, the common medicines may ſucceed; but when they are retained long, they poiſon the blood and ſpirits in their circulation—which changes the true animal heat, and conſtitutes a real diſeaſe, which then ſpurns at the common medical art. I have known the time (believe who will) when a conſumption, dropſy, ſtone, gout, fevers, and many other diſeaſes (cauſed moſtly by the foregoing fumes) has removed the patients from this world of light—and left the learned and wiſe-looking phyſician nothing to reconſider, but *himſelf* and his *phyſic*.

There may be thoſe who believe that the vulgar medicine is able to cure diſeaſes—But the more they examine the matter, the leſs they will believe it—being

being only able to expel excrements and purge the humours; and that with uncertainty—for frequently one humour is expelled inſtead of another —by which a *real diſeaſe* ariſes.

The principles which conſtitute the eſſential part of the blood and ſpirits, they are not able either to alter or move, theſe being *real*, and not *imaginary* eſſences, are out of the power of the whole matter of phyſic; all of which being mere natural bodies, abounding with their own excrementitious filth, they cannot approach, or by any means come near to work an alteration in the *eſſential principles of life*; for by theſe they are repelled, on the doctrine of unlike qualities.—And it is totally out of the power of natural a-

toms, of any form or ſize, to alter them —*they being much more pure, and approaching to a heavenly nature.*—For,

" The *principles* of things no force can break;
" They are too *ſolid*, and all ſtrokes too weak.
LUCRET.

And as to the mechanical doctrine of attrition, the very notion excludes a ſolution of atoms by ingreſſion, therefore the wiſdom of thoſe mechanical opinioniſts vaniſh, with their unhappy patients, to the ground.

Beſides, how abſurd is it to ſuppoſe that earth ſhall govern heaven, direct or alter it—But it is not abſurd to ſuppoſe, that pure eſſences ſhould govern, direct or alter the impure—the firſt are active

active—the latter (earth and water) paſſive—and made to be acted on, altered or transformed.—How abſurd, how fooliſh is it, to take paſſive, impure, feculent matter (ſuch as the *Materia Medica)* to cure *real* diſeaſes, which want an alteration in the active and pure principles that give life and motion.——How vain is it to expect *heat* and *motion*, from bodies merely natural and paſſive, every particular ſpecies of which are immerſed in their own earth and water, which is cold and paſſive.——It is reaſonable to expect, that bodies which are *pure* and *thin* ſhould give motion to thoſe which are impure and thick; and not the latter to the former. For,

" What raiſe the *limbs* in *leaping*, what, control
" And guide their *motion*, but the *ſubtil* ſoul;
" Which ſhows the *mighty* force of things *re-*
fin'd,
" When ty'd to others of a groſſer kind,
" As air to earth, to our groſs limbs, the mind.

LUCRET.

If man conſiders himſelf as the moſt noble of the Creator's works—he will conſider the brute animals as leſs noble. —He will likewiſe conſider, that vegetables are leſs noble than thoſe, animals having a ſenſible ſpontaneous, and vegetables only a local and ſenſitive motion—theſe muſt give place to animals, they having perfections in their favour, by being not only able to move where they pleaſe, but when they pleaſe—Now as vegetables give place to animals; ſo minerals and metals muſt give

place

place to thoſe; for the generative and ſenſitive motions of vegetables are much more quick than the ſenſitive nature of minerals and metals_____as vegetables ſpring, flower, and ripen in a few months when minerals and metals are not moved to their perfection but in many years. Now, as motion is the principal criterion to which we aſcribe living perfection, and as man has particular and refin'd movements of the mind, which gives him advantages over the reſt of animals, by which he claims his pre-eminence in the ſcale of nature—ſo thoſe ſubſtances which are more remote from thoſe delicate motions and ſenſations, are nearly allied to inanimate matter, and more remote from human life; yet all of them are creatures of the ſame creating ſpirit; and according to their

more

more remote ſtate and quality are called *ſuperior* or *inferior* beings (or more properly veſſels) of greater or leſſer glory.

The nobility of man's nature ſeems to me to be in the operation of his *mind*, the *motion* of which creating a divine *heat*, and acting on the pureſt ſpirits of his brain, are nearly ſimilar to thoſe ſpirits in the heavenly ethereal ſphere, which gives eſſential virtue, life and motion to the lower ſpirits in the air, that impregnates the paſſive natures of *water* and *earth* with *motion* and *vitality*.

In like manner the *mind* acting in thoſe moſt ſubtil *ſpirits* in the brain, (the ſeat of imagination) creating a motion

tion and heat, influences the animal ſpirits in the blood, which convey to us the pleaſures of ſenſe—thoſe impregnating with *motion* and *vitality* the fleſh and bones, as the air and ſpirits of the great world do the water and earth.

This may be conceived as ſtraying from the matter in hand: but if the reader will keep up and follow me cloſe, he ſhall find it pertinent and to the purpoſe — otherwiſe he reads in vain.

It has been demonſtrated that no natural ſubſtance, taken as phyſic in diſeaſe, can benefit the blood; for if the particles which compoſe tin, antimony, bark, chalk, or any thing elſe given as phyſic; I ſay, if the leaſt atoms which compoſe thoſe things

ſhould

ſhould be ſome a hundred, ſome ninety, ſome eighty, ſome ſeventy, and ſome ſixty times bigger than the atoms which compoſe the vital part of the blood—How can they join, if there be no equality of ſize among the atoms?—Now, if the corpuſcles of which tin is made, are of the ſize of the atoms which compoſe the vital blood, Where is the difference between tin and blood; and ſo of every thing elſe? But as every natural body is ſpecified, and is in colour, taſte, &c. even to the touch, materially different——ſo differ each in their atoms.——How then can the atoms which compoſe one natural body, mend the defects or diſeaſe of another, when their atoms are ſpecifically different in ſize and quality? But the moderns believe they know better——for

by

by their applications, they muſt believe they can join by force——which may prove them rare mechanics; but, I think, ordinary doctors.

As to my part, I am not ſo good a mechanic or naturaliſt as to make atoms come together by force, ſo as to produce good ends—and for the bad ends, I leave them for the wiſe and learned, while I conſider nature in her ſimplicity—whereof I'll give an example. Suppoſe you ſee a candle burning dull—you ſnuff it; yet the light is not bright and clear.—Now, if the tallow is not well purified, there is carried up the wick a quantity of the dirty dregs, by the power of the active ſpirit or or flame, thoſe dregs not being light enough to aſcend into the air with the

flame,

flame, are left on the top of the ſnuff; and there collects into a calx.—Now we will ſend for a doctor to this diſeaſe of the candle—as ſoon as he comes, he ſays, I perceive what's the matter—and writes thus:

Forcipe candela hæc purgatur. ſ. a.

And the candle is ſnuffed accordingly, and burns better by having the calx removed.—If you aſk the doctor how his patient does; oh! ſays he, better, much better; I cured him the firſt viſit. Now remember, the tallow being foul, the flame ſoon collected another calx, which increaſed by degrees, the light growing leſs and leſs—and as the calx on the ſnuff increaſed, the light diminiſhed —and at laſt it grew ſo large, that the light

light was totally extinguiſhed, and would not burn at all. Here we come in at the death of the light, before the tallow or oil is exhauſted; and why?—becauſe the tallow or oil was foul.—So it is in diſeaſes; the doctor would ſnuf, and ſnuf, and ſnuf again; which is purge, bliſter; bliſter and purge again, the flame of our animal life—and for a little while after each ſnuffing, he fancies he has performed a cure—But the calx, the calx, will grow, and puzzle the doctor—it will ſtop up the veſſels, and the flame of life will be choaked, and go out: and why, pray? why, becauſe the doctor turned his wit againſt the calx on the top, and never look'd at the root or ground—he never once thought of purifying the oil, which was the cauſe of the calx.——Had he purified

the

the oil, the life of the candle had laſted the term of its predeſtination, which was proportioned to the quantity of the purified and real oil, excluſive of all dregs.—But the doctor being a little deficient in the inviſible act, or operation of thinking, and not happening to warm himſelf by that fire, the animating flame of the candle expired, to the great wonder of the upright machine and moving lexicon.

This is the primary defect in the ſtudy of phyſic, in following ſo excellent an art, only by the uſe of the ſenſes.—Is it wonderful to believe the moſt excellent art in the whole world ſhould be the moſt difficult?—Were it poſſible for the animal ſpirits of one perſon to ſee into, and mend the de-

fects

fects of the animal ſpirits in another perſon, then the preſent practiſers of phyſic might boaſt. For the animal ſpirits judges either by the eye, the ear, the taſte, or the touch; but further it goes not, therefore it may be conſidered, whether the cauſe of diſeaſes, or a knowledge of the principles of life, are attainable only by their uſe. Life, univerſally, either in the heavens, water, earth, animals, vegetables or minerals is every where governed by a *ſecret heat or motion of their ſpirits.* Now the *defect* of motion lies not in the place where it becomes viſible; for if the diſeaſe lay there, we might all turn doctors, and ſay, ſnuf the candle; for every man hath an animal ſenſe to ſee.—So when the lungs are choaked up with phlegm — they ſtudy to bring it up eaſily,

eaſily, which is ſtill ſnuffing the candle —the cauſe is not there.—When the feet, knees and wriſts are ſwelled with the gout, to look no further than thoſe parts to cure, is ſtill ſnuffing the candle —the cauſe is not there. Nay, the new doctor from Liege, being twenty-two months in his operation, muſt be ſnuffing the candle, for this one reaſon: If his remedy has a natural affinity with blood, it will ſoon coaleſce, and be reſolved into it—and were it a natural remedy, or a remedy in kind, his twenty-two months propoſition would not be twenty-two hours; but as I fancy his remedy is not a remedy in kind, as a common trader, it would make better for him, that his patients pay him his hundred pounds down; he may then deſire them

to

to exerciſe their faith—and that they will find their cure certainly in twenty-two years. And if the faith of the Engliſh is great, the foreigner may make a fortune. The circulation of the blood is quicker than the circulation of the ſea-waters—and if he cannot do that buſineſs in three, or twelve days at moſt, and work a great amendment in every curable diſeaſe in ſix weeks — he is a ſnuffer in the theatre of nature's impediments.—So when water is in the belly, they tap—and ſnuff the candle there; and ſo of every other diſeaſe. Now the man who follows this myſterious and wonderfully hidden art, and applies himſelf only to the apparent defects, is guided only by his animal ſpirit—which is his God and director;

for I believe that to be a man's God by which he is governed.

Now the animal and ſenſitive ſpirit, which directed the doctor to ſnuff the candle, being the ſame kind of ſpirit with that which conſtitutes the diſeaſe——— the doctor by no means was, nor is able to penetrate further than his animal ſpirits will carry him; and when the diſeaſe becomes the object of his eye, ear, noſtrils, tongue or touch, then he gravely perceives 'tis there, and there he will cut it off; then *Forcipe candela hæc purgatur. ſ. a.*

It manifeſtly muſt appear to the ſerious and thinking mind, that the cauſe of diſeaſe is hid—and that it is the ill

effects

effects of this hidden cauſe which is manifeſt to the ſenſes—ſo the neceſſity follows, for him who would follow this wonderful art with reſpect and real fame—to be endowed with a more *ſubtil heat or ſpirit*, than the animal heat, or animal ſpirit; otherwiſe he cannot penetrate into the cauſe; which if he does not, he is but a common doctor, and may claſs in the ſame form with animals, who have no other director but their ſenſes.

Now, it is beyond the power of men, guided only by the heat which the animal ſpirits create, to form even the poſſibility of a ſuperior art; for was the *pure, ſubtil heat and ſpirits*, which actuate thoſe men who are able to ſearch into cauſes, *to be in ſubjection* to the im-

pure, groſs, hot and furious animal ſpirits of thoſe men who are guided by animal ſenſe only—then water would rule air—air rule light—and the orderly nature of every thing thrown into a chaotic confuſion from inferiors.

But the contrary is true—the water is moved by the air; but the water knows it not: air is moved by the light; but the air knows it not.—So in like manner muſt diſeaſes be driven out—by agents more ſubtil than thoſe which brought on the diſeaſe.——So that by adminiſtring a more ſubtil heat than the animal ſpirits create, the diſeaſe is melted, as cold air or fumes are diſſipated by the approach of heat and light; becauſe the heat and light is more pure and ſubtil than fumous air: yet

yet thoſe fumes and vapours are not ſenſible of the cauſe of their motion and dilatation. So a man in health moves ——but the agent which moves him, he feels not — as air moves the water, but the water knows it not; and ſo of the reſt of elements—the heavier being moved by the lighter.——I have been the fuller, becauſe it ſhould explain a paſſage complained on as obſcure, by ſeveral ſerious and well-minded gentlemen, both foreigners and natives, in the firſt tract, with the ſame title as this; wherein, as well as I remember, 'tis ſaid, that diſeaſes ſhould be expelled like froſt, when the ſun enters the vernal equinox.

Now, if it is true as aſſerted, that diſeaſes are to be driven out, by agents more

more ſubtil than thoſe which brought on the diſeaſe, where will they be found in the *Materia Medica?* that is, agents more ſubtil, yet withal homogenial to the balſamic oil of man.——If on looking over the diſpenſatories, antient and modern, no ſuch homogeneal agents can be found, what then?——why ſtill men will follow, though in art they find nothing.——They will vindicate the practice of the *Materia Medica*, and keep it up; but few from conſcience I believe, but from the neceſſity they are under to ſupply the demands of life, that by it they may find a *recipe* for their empty pockets.

It is certain that men may learn from books the words of what language they will, by the uſe only of two ſenſes, the eye

eye and ear, and may follow the practiſe of phyſic by the uſe of three of the ſenſes, the ſight, the ſmell and touch——the fifth ſenſe, the taſte, ſeems calculated to receive the pleaſure ariſing from the profit of the other four. Therefore,

" Oft do thoſe tenets which are held divine
" Spring from full bellies and heads charg'd
" with wine."

VIRG.

It may be poſſible for men in this world to be eſteemed as learned, to underſtand many of the human ſciences, as aſtronomy, geometry, algebra, phyſic, and many other arts, with leſs than the uſe of all the ſenſes—for what has the taſte to do with any of theſe arts.

—Now,

—Now, it is the activity of the animal ſpirits, which are diffuſed through the blood, fleſh, and all the parts of the body, which gives motion to the whole frame; yet in health no part of the frame feels them there:—the reaſon is, becauſe the ſpirits are more ſubtil than the parts in which they move; yet if men uſe *no ſpirits more ſubtil than the animal*, are they other, or better, than the creatures which are ſacrificed full of animal ſpirits for their ſupport.

The ſpirits in any being are its internal heaven. Cows, horſes, dogs, and all the four-footed race, have no other governor or director, than the animal ſpirits; and the propenſities thoſe ſpirits excite, are called their inſtinct.—It is very eaſy to make men ſoon confeſs another

another ſuperior influence, than thoſe of the animal ſpirits; and it is as great a difficulty to bring thoſe ſuperior ſpirits into uſe.—The reaſon is clear, becauſe it is out of the power of the animal ſpirits to comprehend any thing of ſpirits more refined.—This renders it abſolutely impoſſible for ſuch a man, who judges only from appearances, to underſtand any thing of ſuperior phyſic, becauſe it has to do with agents ſuperior to himſelf, and falls not within the ſphere of his wit.

To demonſtrate again the neceſſity of adminiſtring a more refined agent than the animal ſpirits, in the cure of diſeaſes, we muſt conſider again where the diſeaſe is.——A diſeaſe is in that place, or veſſel, through which the animal

mal ſpirits cannot paſs.—Now, if the animal ſpirits cannot paſs, much leſs can any particles more groſs than thoſe which compoſe the animal ſpirits; therefore it at once expunges all chalk, antimony, &c. however prepared, becauſe the particles which compoſe theſe bodies cannot be diminiſhed—and by their nature and quality are abundantly larger than the *corpuſcles* which compoſe the animal ſpirits. Wherever the animal ſpirits move, there is a heat in the veſſels, which is the conſequence of their motion—and in the veſſels, thro' which they cannot move, there is cold, the effect of their ceſſation, which is the enſign of Death.——To regain a circulation in thoſe veſſels, there is a neceſſity for agents more ſubtil than the animal ſpirits, to perform ſo wonderful

derful a work; and theſe ſubtil agents ſhould be ſtill homogeneal to the veſſels through which they are to paſs.—For if the uſual ſpirits could have effected this, there had been no diſeaſe; and as they could not, it muſt be performed by agents much more pure and more heavenly than thoſe. But more ingreſſible agents, and homogenial, cannot be comprehended by men, who are only guided by animal ſpirits; for no man can prepare a medicine more refined, than thoſe ſpirits are, which gives him his underſtanding.

From hence it is demonſtrable, that the cure of diſeaſes is beyond the reach and power of common remedies, and common men, to effect; and the underſtanding of true phyſic, exceeds the know-

knowledge of thoſe who practiſe only the logic of the ſenſes.

I think I have ſaid enough on this ſubject, for this time, and drawn together many arguments to ſupport the neceſſity of a more pure medicine, to expel diſeaſes, than is to be found in the vulgar medicines.———Notwithſtanding the preceding arguments, I will endeavour to add another, which is — The law of nature I believe to be one law only—the language of nature one only—the weight of elementary mixture to each kind, one only—the name to each, one only—and the meaſure to each, one only——For, was the proportion of the elementary mixture alike in each, there would be but one weight, one meaſure, one name, and

and one kind—but we find it otherwiſe; for there are variety of kinds, of names, of weights, and meaſures

If the variety of beings are made by the varied proportions of paſſive natures, earth and water wove into each, with the active agents air and fire—it follows, that mortality is innate in their very mixture; for, was the harmonical proportion of elements ſo exact that the fire could act in air and water, and not be ſuffocated, and the air and water act in earth and not be choaked, the production, by the activity of air and fire, would, by working out themſelves through the earth and water, be a pure ſubſtance, as gold.—But in all particular ſpecies, and inferior things, the corruption of paſſive

natures

natures ſtifle the circulation of the active; therefore, corruption taking place through water and earth, in the generation of things, produces impure and mortal bodies.

If therefore it be admitted, that the earth is under the curſe of impurity—every thing which naturally grows (in moſt climates) are of equal natures; that is, under the curſe.——Then man cannot be more pure than thoſe elements are from which he was made; nor more pure than thoſe things on which he feeds —— nor thoſe things more pure than the earth which produced them.——Therefore the impurity or curſe of the ground, being tranſmitted into his aliments——adhering to the ſame impurities and curſe, in his own

own ſubſtance, in time ſullies his ſpirits, deſtroys the temperature of his heat, by ſtopping up the veſſels, and making his blood black and earthy—— which finally is the cauſe of his death.

Now, I think it appears abſolutely neceſſary for the phyſician to know how to remove the curſe of impurity from the matter of his phyſic — this is one difficulty. The next is, to know what matter to take for phyſic. The third is, to know, *à priori*, what properties his medicines ſhould have, when purified—and the fourth difficultly is, the mode of adminiſtration.

To the ſecond difficulty, the knowing what matter to take for phyſic, the

practiſers

practiſers in the *Materia Medica* may be at ſome loſs.

The firſt difficulty they may affirm to be impoſſible; the abſolute purification of the medicine from the curſe, and impurity of nature. Notwithſtanding any man's belief to the contrary, the thing is poſſible; but in this ſcience there is no medium.—If a man be ignorant, he knows nothing about it—if he knows any thing, he knows what the impurities are—if ſo, he may as well purge them out perfectly, as leave his work imperfect and partial—*ergo*, there is no medium; a man is either an ignorant in thoſe things, or a maſter.

To theſe conſiderations it will be no wonder to me, having made many reflections

flections on the judgment and practice of mankind, to find nine tenths of the phyſical people to object to every idea herein produced, declaring it abſurd, chimercial, and impoſſible.

But all their objections of every kind are by the following remark put aſide—which is, That what is to be known in this great and wonderful art, they have not thoroughly learned; therefore know not what may, or what may not be done by it. They may give their opinion or belief, but theſe uncertain terms are not able to ſhake an argument which has experiment for its baſis. The writer would be happy, could he give his ſubject a pure and critical garment, and dreſs it with the flowers of language. He is content if the

covering of his thoughts ſhould be torn in pieces now, becauſe his maſter formerly ſpared his breech. Yet the reader will be benefited more, by not going to law with the letter; as the ſubject is ſpirit, it may perhaps, like gun-powder, fly away. However men are learned in other branches, their being ignorant of this, all objections founded on their diſbelief, which only ariſes from their not knowing any thing about it, are not worthy of anſwer—for you may as well reaſon with a deaf man, who cannot hear at all, as with the man who underſtands not the ſcience he is diſputing about—I know not what obligation there is for one man to convince another, unleſs he can be invited to it, by the obligingneſs and good humour of him who deſires and ſeriouſly wiſhes to be informed—

ed—which is not likely to be the caſe with many.—However, I think the beſt conviction I can produce, in ſupport of the truth of this little tract, is the *doing* continually, without any ſophiſtication, what every phyſician is not able to imagine, much leſs able to effect. This little argument, which is founded on experiment, ſilences the fooliſh quibbles which frequently hang on the tongues of indifferent artiſts——unleſs they are very ignorant, through which misfortune they are ſometimes very ſhameleſs.

I do not believe that the appearances of old age are altogether brought on by time—but may appear at any age—from an imbecility of the conſtitution, ariſing from the impure ſpirits of the

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ſemen in the parents; and may ſoon occaſion a conſumption, and many other diſeaſes in the children: or men may contract an impurity themſelves many ways, which may bring on the appearances of old age before the uſual time ——For, if the animal ſpirits are foul, it matters not a ruſh who made them ſo, whether our parents or ourſelves; for in ſo long a circulation and time, the foulneſs conveyed into the ſmalleſt nerves and fibres, ſtop them up, and death is there—when they become cold for want of the motion of a circulating ſpirit through them, the ſenſes, which uſed to be conveyed through the paſſages, are ſhut out. In longer time, the veſſels a little larger, by the foulneſs of the ſpirits, are likewiſe ſtopped up—and the ſame misfortune and ill conſequences

attend

attend thoſe as the former, that is cold, ſenſeleſſneſs, and ſhrivelling, and withering of the fleſh, which thoſe ſtopped fibres and nerves ſurround, and filled with ſpirits when unſtopped in health and youth. This is the occular appearance of age; and thus veſſels of a larger ſize ſtop up in longer time, only by the filth which the ſpirits themſelves convey; ſo at laſt the blood grows black in the veins and arteries, cold and motionleſs; and all this train of evils, pains, ſickneſs and ſorrows, ſenſeleſſneſs and death, ariſes only from the impurity of the ſpirit.

Thoſe, therefore, who can unſtop the veſſels, and occaſion a freſh circulation, in real diſeaſes, are able to retard death, by bringing in a new circula-

circulation, which would create new heat to the more ancient———For age is not conſtituted by time, but by diſeaſe; which happens to all ages, from three years old to a hundred——For death comes on mankind by piece-meal, by ſtopping the motion of the ſpirit in the ſmalleſt nerves firſt—then ſucceſſively going on to ſtop up the reſt, and gradually decreaſing the heat and ſenſe; and then the veins muſt feel the weight of the fumes of the original curſe, which at laſt congregate in a ſootineſs that arreſts the motion of the arterial blood. The artiſt who can unſtop the veſſels, and occaſion a circulation, bids fair to ſupport himſelf, till his oil and radical juice or moiſture is fairly exhauſted; then he muſt yield, not from diſeaſe and defect, as

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in common caſes——but becauſe he has no more oil in his lamp to ſupport the animating and active flame of life; in which caſe he may fairly be allowed to have lived out all his days—which I think cannot be ſaid of any other perſon.

FINIS.